American Missionary.

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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

DEDICATION OF NORMAL SCHOOLS.

In our last number we gave a detailed account of the dedication of the Normal School building and Chapel at Macon, Ga. That our readers may understand the extent, as well as the rapid progress of our work in the higher range of instruction for the Freedmen, we present below sketches of the opening of three other like institutions, under the care of the American Missionary Association, taking them in the order of their dedication.

BEACH INSTITUTE.

Savannah, Georgia,
JANUARY 1, 1868.

DEDICATION OF THE BEACH INSTITUTE—ADDRESSES AND EXERCISES ON THE OCCASION.

Early on Wednesday morning the colored people commenced to gather at the new school building, just completed by the Freedmen's Bureau, at the corner of Prince and Harris streets, and by the time announced for the commencement of the exercises there were quite a large number present.

DESCRIPTION OF THE BUILDING.

While awaiting the arrival of the procession, we had an opportunity of looking through the building. It is a neat and substantial frame structure, resting on a brick foundation. The main building is 55 feet by 60 feet, and at the north and south ends there are two L.'s, each 10 feet by 35 feet. On the first floor there are four large school rooms, each fitted up with substantial desks and seats, and with blackboards lining the walls of each. The ceilings are high, and the rooms well lighted. This floor is to be used by the primary schools. By sliding doors and windows the rooms can all be thrown into one, at any time it may be desirable so to do. On the second floor are also four school-rooms, and one ante-room. These rooms are for the grammar and intermediate schools. They are also fitted up neatly with appropriate furniture, blackboards, &c. There is a staircase at each end of the building, so that there is furnished safe and ready exit from the upper story. These rooms can be thrown together by two's, by means of sliding doors and windows. Taken as a whole, it is one of the most complete, comfortable and convenient educational buildings that can be found anywhere. All the work has been done well, and with a view to the convenience of teachers and scholars.

ORIGIN, COST, &C.

The building cost $13,000, and was erected by the Freedmen's Bureau. The land was purchased with a sum donated by Alfred E. Beach, Esq., Editor Scientific American, and the building has been most appropriately named the

"BEACH INSTITUTE."

There are 600 scholars in the differ-

ent schools, and now that there are more accommodations, this number will probably be largely increased. The institution is under the charge of O. W. Dimick, Esq., an accomplished teacher and gentleman. There are nine female teachers, eight white and one colored. On the east side of the school building stands the "Teachers' Home," a two-story frame building, and a very neat and comfortable looking structure, which was erected at a cost of $3,000, by the American Missionary Association, which society provides for the school.

THE DEDICATORY EXERCISES

commenced at a few minutes past 12 o'clock, upon the arrival of the processionists, who filled the large room to repletion. Prayer was offered by Rev. James Simms, and the children then sang most beautifully a little hymn—"Hosanna is the children's song." Mr. Dimick then introduced the State Superintendent, Mr. E. A. Ware, who delivered a short address.

Mr. Ware congratulated them upon the completion of the school building, and tried to impress upon the minds of all present the importance of education. He bade them remember the donor of the land, be grateful to him and to the government which had erected the building, and told them their parents must support and assist the teachers or all the expense would be in vain. He urged upon them the importance of keeping the building clean and unmarked, and said that it should be carefully cherished as a means of securing the great end—education. The inscription "knowledge with virtue," had been placed over the door. Let us, said he, dedicate the building to knowledge clothed with virtue; and he hoped that within its walls there would be those trained up in strength of mind and purity of character, who would be a blessing to all with whom they came in contact.

General John R. Lewis, Inspector Freedmen's Bureau, was then introduced, and said that they all seemed to be rejoicing, and they had good cause to rejoice. He asked them to look back over the year that was passed and review their shortcomings, and determine at the close of this year they would have nothing to regret. The future was not all bright and promising. Gaunt hunger and dreadful want hung as a shadow over the land. Let us henceforth make such good use of our opportunities that hereafter we may not be compelled to look back with regret upon the acts of the past. They were not thoroughly emancipated or free until they emancipated themselves from vice and immorality, and became educated and fit to enjoy the rights which had been conferred upon them, and become a law abiding, honest and industrious people, that would be so looked upon by people everywhere, and be respected and trusted. In this building is the great influence that must accomplish this result. He trusted that it would be re-dedicated every day by the faithful labors of teachers and the study of pupils, that this great end may be accomplished.

Rev. James Simms then made a short speech, congratulatory in character, and endorsing what had been said by the previous speaker.

The assemblage then united in singing "Praise God from whom all blessings flow," &c., and after the benediction was pronounced they slowly dispersed.

The schools were opened yesterday, and night school was held in the evening, and will continue to be held for some time to come, thus affording an opportunity for education to all who choose to embrace it.—*Savannah Republican.*

ELY NORMAL SCHOOL,

Louisville, Kentucky,

APRIL 6, 1868.

We are indebted to the Louisville *Journal* and *Courier* for our summary of these interesting exercises, having taken the liberty to abridge and combine their accounts.

EDUCATION OF THE FREEDMEN—THE ELY NORMAL SCHOOL—ITS DEDICATION YESTERDAY — DISTINGUISHED SPEAKERS.

The dedication of the new school building erected on the corner of Broadway and Fourteenth street, as a normal school for the Freedmen, took place yesterday. The building is one of the largest and finest school structures in the city. It was erected by the Government at a cost of about $25.000.

THE CROWD.

At three o'clock we visited the school, and found it surrounded by a vast multitude of African fathers and mothers and their young hopefuls, all clamoring for admission; but a guard of soldiers, stationed at the entrances, kept the dark crowd at bay. Room having been cleared for the reporters, we passed in, and going up into the chapel of the school, we found it densely packed by the colored men, women and children, who had been fortunate enough to pass the guard—while upon and ranged around a platform in the central front of the hall was a cluster of gentlemen of Anglo-Saxon birth, including General John Ely, Hon. James Speed, Judge Ballard, Rev. Bishop Smith and others.

OPENING EXERCISES.

A favorite air was well performed by the Falls City Band, (colored,) when the Rev. D. K. Noble, Superintendent of Freedmen's schools in Kentucky, announced that the hour for opening the dedication exercises had arrived. The choir, composed entirely of colored childern and directed by a colored female organist, sung an appropriate hymn, after which the Rev. Mr. Hays offered prayer invoking the blessing of Almighty God upon the success of the enterprise.

THE ADDRESS.

Rev. D. K. Noble then explained the object of the occasion for which they had assembled. It was a day to be remembered and commemorated for all time to come. For the first time in a period of one hundred years, the colored people have a schoolhouse of their own. It has been constructed by or for no political party or sect, but for the Freedmen of Louisville. It is designed for a normal school, to fit the young men and women of the colored population for teachers of their race. He stated it would be known as the

ELY NORMAL SCHOOL,

named in honor of the gallant Gen. John Ely, of the United States Army, who was one of their best friends.

Rev. Mr. Cravath, of Cincinnati, Secretary of the Western Freedman's Aid Commission, and of the American Missionary Association, was then introduced. In this splendid building, he said, he saw evidences of greater usefulness in the future. He acknowledged his gratitude to the officers of the Government and the colored people in Louisville, for their zealous co-operation in carrying forward the work in which he and they were engaged.

Two years since the first teachers were sent to Louisville. Their board and the current expenses of the schools were met by the colored people themselves, except a tax of twenty-five cents levied on each pupil. During the last two years there has been an average of seven teachers in the city. In the whole South there were four hundred and fifty teachers. Last

year there were five hundred and twenty in the whole South. This is but one of the chain of institutions planted throughout the South. Every State but Texas has founded similar schools, from some of which many teachers have gone forth. There are over fifty thousand children in the South under instruction. It is expected that in a few years these schools will send out many hundreds of teachers.

The speaker said he was glad to see so many people from Louisville present on this important occasion. He saw gentlemen around him who were the colored man's friends, and rejoiced as sincerely and as gladly as he did at the humane work performed so satisfactorily.

Interesting addresses were also made by B. T. Smith, the venerable Episcopal Bishop of Kentucky; Col. J. S. Catlin, Judge Bland, Hon. Jas. Speed and others.

Between the speeches, the children favored the assemblage with lively songs, and the speakers were loudly applauded at intervals.

The dedication ceremony closed with prayer by Bishop Smith.

THE AVERY INSTITUTE.

Charleston, S. C.
May 7, 1868.

This new and handsome school building is named in honor of the late Rev. Charles Avery, of Pittsburgh, Pa., from whose bequest $10,000 were given to the American Missionary Association, and applied by it to the purchase of the lands on which this edifice stands, and to the erection of a Mission Home. The Normal School edifice itself was built for the Association by the Freedmen's Bureau, at a cost of $17,000.

THE BUILDING.

The building is 88 feet long, 68 feet wide, 50 feet high, and to the top of the flagstaff 90 feet. It is raised on brick pillars, with spacious brick basements, and a large cistern underneath. On the first floor are four large class rooms, two for the first class of boys and two for the first class of girls. Two of these rooms are of double size, divided by sliding glass doors, and intended, when built, for the preparatory and higher classes of a normal department. Each of the class rooms is capable of accommodating from 50 to 75 pupils, and is fitted up with handsome desks. The hallway is also furnished with convenient closets and racks for the reception of hats, cloaks, &c. On the second floor is a commodious Assembly Hall, with four long rows of seats, and a desk and platform for the Principal. On this floor is also two large class rooms, and running round the walls of the class rooms is a composition blackboard. On either side of the building are spacious piazzas running the entire length, and opened upon from the class rooms. The building is finely ventilated on a new and improved plan.

THE DEDICATION.

The services were held in the Assembly hall of the building. The audience was chiefly composed of colored persons, but there were also present Gen. R. K. Scott, Governor-elect of South Carolina, Judge Bryan, and other gentlemen of distinction. The exercises were under the direction of Rev. F. L. Cardozo, then Superintendent of the Schools, now Secretary of State. They were commenced by singing a children's chorus. Selections of Scriptures were read by Rev. E. J. Adams, colored, and prayer offered by Rev. Giles Pease.

THE ADDRESS.

Rev. Dr. Hicks, of Brooklyn, N. Y., then delivered the address. He

claimed the privilege of speaking to them frankly, calmly, and confidentially. The occasion was not one of congratulation only, but a dignified event, big with promise, and affording a suitable opportunity for a careful consideration of the situation. He showed the importance of schoolhouses in the history of liberty. They are the missionaries of freedom. A representative Government, the best polity in the world, presupposes popular education. Its permanency depends on general intelligence. In such a government as ours, education is the cohesive power. Each man is, and must be, the only proper and safe guardian of his own rights; no man can rightly claim that which would prevent the general welfare. If one member suffer, all suffer with it; if one is truly elevated, all are elevated. No rights can long be maintained, where the masses are uneducated, especially if the masses are free and equal citizens.

Civil liberty was never realized in the old republics, there was no security of Government. The school house was wanting; popular education, which is at once the foundation and defence of popular government, was not provided. Education must be universal, before a nation can in the best sense be free. The want of education—the popular school—is the epitaph of the fallen republics of the world. If the American republic goes down, the cause will be too much ignorance. All other disorders are embowelled in this. This is the dead rot of national existence under republican forms of Government.

The exercises were closed by a short address by Rev. F. L. Cardozo, in which he acknowledged their indebtedness to General Scott for the erection of the building, and many other noble works in his administration of of the Bureau. After singing "My Country, 'tis of Thee," the audience separated.—*Charleston Papers.*

A Superintendent's Letter.

KNOX SCHOOL.

ATHENS, GA.

We clip and condense, from the *Vermont Chronicle*, the following:

Missionary Work Among the Freedmen.

[MR. EDITOR:—A few weeks since, a small yet live church in Vermont took a collection of $21 in aid of the Freedmen. This money was applied towards paying the board of Mr. Kelley, superintendent of colored schools in Athens, Ga., in consequence of which Mr. K. was pleased to write his "kind friends" a letter and give them some account of his labors in that field. The letter was not written with any thought of its being published, and yet it gives us such a beautiful and instructive picture of the educational and religious work of the American Missionary Association in the South, that I am tempted to ask you to lay it before your readers. L. G.]

I came to this city in October, 1867,—found three ladies from the State of New York, in charge of the schools. They then met in the two churches and had an attendance of 120 pupils.

NEW SCHOOL HOUSE.

On the 4th of November, our new school house was dedicated, and since that time we have been teaching in it. It is a fine building, erected by the Freedmen's Bureau at a cost of a little more than $5,000, under the direction of Major Knox, whose name it takes. It is a two story building with four rooms, capable of holding 62 pupils each. Our school for the month of March, numbered 270 pupils. Each pupil pays a monthly tuition of fifty cents, except those who are not able, such as orphans, &c., of whom there is a considerable number. This money goes to defray the running expenses of the school, and of our board, which it is hardly sufficient to do. Hence the call for help, and the appropriation of your collection. Besides the monthly tuition each scholar has to furnish his own books. This with the support of their churches, &c., uses up their spare change; and they have to work hard and practice many self denials to do this.

Our day-schools were so large that it be-

came necessary to divide them; so now we have two sessions. We are in the school-room from 8 A. M. to 5½ P. M., except a short time for dinner. Besides I teach also in the night-school, and have a meeting of the Sabbath School teachers once a week. These, with our Sabbath duties, keep us pretty busy.

NIGHT SCHOOLS.

Besides the day-school, we teach a night-school, which is attended by adults, some as old as forty and fifty years. These are just learning to read, write, and cipher, but they make good progress. Some of them who began in the primer, and knew nothing of figures, are now reading in the Third Reader, and have been through the primary Arithmetic, and this in about four months, attending three nights each week, their business meanwhile occupying nearly all the time out of school, and making the time spent in study comparatively short.

"NIGGERS SOON THUNDERING AT THE GATES OF UNIVERSITIES."

The colored people of this place are generally well off, compared with those of other places. This is a literary town; here is the State University, which of course brings young men here from all parts of the State. And it seems to pain them exceedingly to see the "young Niggers" going to school instead of waiting upon them as heretofore. One of the teachers here has expressed the fear that "the Niggers will soon be thundering at the gates of our Universities." Uncle Sam, one of my night scholars, who is now about fifty years old, and just learning to read in the primer, had a book taken from him and himself severely flogged by one of the professors. What a wretched system is slavery.

A SELF-DENYING TEACHER.

But not in all places are the colored people of the South so well provided for, in point of educational privilege as here. For instance I was a short time since at Watkinsville, a small town about seven miles distant. It is the country seat. Here I found Mr. M. teaching a school of 25 pupils. His school-house is one that has been provided by the Freedmen, and a very indifferent one it is. A part of the floor in the centre of the room is bare ground, on which sat a little old cooking-stove, used to warm the room. The roof of the house was covered with shingles, but the light was shining through in many places; and should it rain, water could easily come through. Its windows were open holes in its sides, and should it storm, there would be no light there, for the shutters must then be closed. A house so open must be very uncomfortable for the poorly clad children, even in the mild temperature of a Southern winter; for I have often found it hard to keep myself and pupils warm in our nice new house, with a good stove. The teacher is supported by the school, each pupil paying a tuition of a dollar a month, which gives him $25, to support himself and family. He told me that had it not been for the extra effort and kindness of some of the colored people, he would have actually starved; and so scanty was his provision that he was ashamed to ask us to take dinner with him. * * * He had received no remuneration except what they had given him; and now it is a matter of great question whether or not he can be supported by them much longer. The people there are very anxious to have their children educated, but gaunt poverty stares them in the face, and opposes every effort. He (Mr. M.) is very anxious that I should speak in their behalf to some society or friend, that is able and willing to help them. My brethren, if you can help them or know of any one that can, please do

so, and He who says, "Whosoever giveth to the poor lendeth to the Lord," will render due reward.

WILLISTON SCHOOL,

Wilmington, North Carolina.

The Wilmington Post of May 7th, furnishes an account of a visit to some of the schools in that city, from which we copy the following in regard to the Williston School.

Public Schools.

Through the courtesy of Rev. S. S. Ashley, we yesterday had the opportunity of inspecting two of the four free schools now located in this city, and which, through Mr. Ashley, as Superintendent, have been heretofore supported altogether by the American Missionary Association.

Our first visit was to a large building located in the Dry Pond District, and which contained, in all, some five hundred and fifty pupils. This, the Williston School, is divided into a Primary and a Grammar School, and the exercises are conducted altogether by ladies. The former is under the management of Miss Noble, who is assisted by Misses Cargill, Stinson, Nixon and Cupps, and numbers about three hundred children. The other department, the Grammar School, is conducted by Miss Chappell, with Misses Twichell, Auld and Fitts as the other teachers. In this department there are about two hundred and fifty scholars.

We spent an hour at this school very pleasantly, busied in listening to the recitations of the different classes, and to exercises in singing, arithmetical catechism, &c. The proficiency, as exhibited yesterday, is truly wonderful, and reflects much credit upon the patient toil and care of the lady-teachers.

There are few persons among us who are aware of the strenuous exertions that have been made by the American Missionary Association for the spread of the two twin elements of religion and education in our midst The benefit of their efforts to the community may not as yet have fully developed themselves, but when this generation of people who are now crowding us from the stage of life arrive at man's estate, these results will then be shown in the morality of the entire community.

SCHOOL EXHIBITION.

MEMPHIS, TENN.

May 4th, 1868.

We abridge from the Memphis Post, the following sketch of interesting exercises in the Schools of this Association in that city:

Colored School-Exhibition—An Interesting Occasion.

The fourth exhibition of the Free Colored Schools of the city, which Prof. Barnum, their excellent Superintendent, was invited by a number of our citizens to give, came off last evening at the Greenlaw opera house.

The lively song, "To the Woods Away," sung by the stage full of scholars, representatives from all the schools,opened the exercises admirably, and sent a feeling through the whole audience that all the young actors were ready with lithe hearts for the duties of the evening.

The scholars remained on the stage, while Rev. F. A. Mason came forward and offered a fervent prayer in behalf of the colored people and their education and elevation. An appropriate salutatory, well delivered, was followed by the deversified exercises of the programme.

Declamations, readings, dialogues, recitations, interspersed with favorite National songs and excellent tableaux, representing a variety of scenes, with closing gymnastic exercises, comprised the programme. At the conclusion of many of the parts beau-

tiful boquets were thrown at the performers by his or her friends in the audience. These expressions of admiration were the occasions of no little mirth, especially when a half dozen little dark hands were scrambling for the prize, or when a little stubby fellow trudged off with both hands full, or when a shower of those fragrant compliments would drive a timid modest girl from the stage before venturing to pick up hardly one of them.

The dear old ensign of the Union was prominent among the scenes and exercises, and the spirit and ever sacred principles, of which it is the symbol, were the themes of declamamation, tableaux and song, which stirred the patriotic hearts of the audience to bursts of plaudits.

The whole affair passed off delightfully, and was heartily enjoyed by every one, from beginning to end, and will long be remembered with pleasure.

NORTH CAROLINA.

FAYETTEVILLE, May 2, 1868.

PROGRESS AMID EXCITEMENT.

The past month has been one of unusual excitement among all classes of people in this place, owing to the pending election. Our schools, however, have suffered no interruption or inconvenience, but are in a most prosperous state. The general progress and improvement in scholarship and deportment is most admirable.

The Primary department has received an accession of little ones, which enables it to form an a, b, c class, of which we have been deprived for two months. This class, composed of little ones between five and seven years of age, is the last of that grade we shall probably have this year.

ADVANCED PUPILS BECOMING TEACHERS.

Last week I had the pleasure of organizing a school in the country, about twelve miles from this place. I have placed one of my advanced pupils in charge of it, and it promises well. About 30 scholars are already enrolled, and the number daily increases. I have named it the "Whipple School," in honor of our distinguished Secretary, and it is to be supported by the colored people, assisted by the "Bureau." Another of my pupils has taken a school in an adjoining county, which is out of my district. Another begins to teach next week, which will be the *sixth teacher sent out of my school.*

A VERY SMALL TEACHER.

Besides these, many others are engaged in teaching their friends and neighbors at night. One little fellow, scarce three feet high, but who is remarkably smart, has two or three *grown men* as his night scholars.

There is now a great demand for teachers throughout the neighboring counties, and my school is looked to as the chief source of supply. It is earnestly hoped that the A. M. A. will be able to sustain these schools until they are taken charge of by the State, which we trust will be at no distant day.

THREATENED BUT NOT HARMED.

The election passed off quietly, owing we believe to the presence of a company of "blue coats." Many of the whites have threatened to discharge their colored employees, in case they voted the Republican ticket, but their threats were unheeded, *only two* colored men cast a conservative vote, and only *one* of those "against the Constitution." Since the election we hear of no discharges, no disturbance of any kind, and notwithstanding the intense excitement of the past month, matters have now resumed their wanted quiet.

We are happy ourselves, and the people generally are in excellent health *and spirits*, grateful to Almighty God for His many blessings.

Respectfully, Yours,

ROBERT HARRIS.

From A Superintendent.

RALEIGH, May 5th, 1868.

MAY DAY was celebrated in fine style. The four schools—the Washington, Lincoln, Johnson and Stevenson—united for the day. The colored band volunteered their services to escort us through the streets. We marched past the Bureau Headquarters, which were greeted with cheers, and then out into the field, where our school went last year. After the joyful crowning of the Queens was over, we listened for nearly an hour to the songs, declamations and dialogues of the young temperance orators—for the celebration was considered as especially under the direction of the Vanguard of Freedom. Then an hour or two for dinner and promenading. The younger ones marched around with the Stars and Stripes in all sorts of military maneuvers, and some not so military—many of them on the double quick.

The oldest, for more then one venerable uncle and aunty were with us, met under the shade, and raised their old religious songs with shouts and clappings and bowings and the frequent chorus of "My Jesus, My Jesus."

SPEECHES—LIQUOR—TOBACCO.

On re-assembling, we were favored with impromptu speeches from several of the colored men. Their remarks made it plain that our efforts against liquor-drinking and tobacco, had wakened their reflection. One said that times were very hard. "So a while ago I was thinking how am I to get along this winter, food and rent so high, and work so cheap, and I thought I should have to give up tobacco. I don't suppose that there is any thing particularly wrong in using tobacco, but it costs money. So a few months ago I gave it up, and I said I'll try to buy some wood instead, and I did buy two cords with my tobacco money." Another said that for the sake of an example, he had broken off the use of tobacco within a month or two. The speakers referred to their obligations to the faithful teachers, and at the conclusion one of them led in three huzzas for the teachers from the North.

DISPLAY OF FLOWERS.

The whole number who participated in the celebration was about a thousand, old and young, and almost every one carried flowers. The rose bushes are now in their glory, and so our eyes were feasted with a floral display, such as is hardly ever to be seen in a turn out of Northern schools. The children looked so happy, and everything looked so cheerful and gay, that the few sour faces that glowered at us, and the few curses that saluted our ears, seemed almost inhuman.

FISK P. BREWER.

The United Brethren.

[We clip the following from the *Religious Telescope*, the organ of the active and evangelical body of Christians known as the "UNITED BRETHREN," and we welcome their hearty coöperation with this Association.]

HELP FOR FREEDMEN.

Though our Board of Missions was among the first to send teachers and preachers to the Freedmen, and marked success attended our efforts, it decided about three years ago to instruct its missionaries in the South to labor for the good of all they could reach, without distinction of color. We published this fact at the time, and recommended our people who wished to give especially for the benefit of the Freedmen, to make the "Western Freedmen's Aid Commission," 176 Elm Street, Cincinnati, Ohio, and the American Missionary Association, 53 John Street, New York, the almoners of their contributions. These Associations coöperate with each other, and sustain nearly 500 laborers among the Freedmen. Their work is less sectarian than others laboring in behalf of the Freedmen, and they, as well as the object for which they ask help, are in every way worthy a liberal support.

D. K. FLICKINGER.

Dayton, Ohio, May 2d, 1868.

American Missionary.

NEW YORK, JULY, 1868.

SPECIAL NOTICE.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

NOW MORE THAN EVER BEFORE.

As our paper goes to press our teachers are beginning to come back for the summer vacation. Their salaries, small individually, are large in the aggregate. They have earned, and need them. The Bureau can furnish no transportation, and this heavy item must be met at once.

Our collections which up to May 1st were steadily in advance of last year, are now rapidly decreasing, and we are pressed for funds.

To the churches of Christ we beg leave to say: We are your servants in this work. These teachers have gone in your name to bear light and hope to the most needy and grateful of all God's children. Will you leave us under this heavy burden, or compel these teachers to go home without their pay? We know the City congregations are becoming thin, and the wealthy are going away for rest and enjoyment, but Brethren in the Ministry, remember the Freedmen. If your collections for the American Missionary Association occur now, try to make them as large as possible. If they have been forgotten or neglected, we pray you to call to mind America's debt to the colored man. Wealthy laymen, whether at home, or enjoying God's bounty in needed relaxation, do not forget those whom God casts on the care of His favored ones. Now more than ever before we need help.

BUREAU'S REPORT OF SCHOOLS.

We have just received a copy of the "Fifth Semi-annual Report of Schools for the Freedmen, Jan. 1st, 1868, by J. W. Alvord, General Superintendent of Schools, Bureau of Refugees, Freedmen and Abandoned Lands. This valuable document presents a very full account of educational efforts among the Freedmen up to the present time. We hope in a future number of the "*Missionary*" to condense some of its statements of history, statistics and progress.

"CAN'T TAKE CARE OF THEMSELVES."

Our readers who examine the columns of "Receipts" in the "MISSIONARY" must be gratified, if not a little astonished, at the sums acknowledged as coming monthly from the Freedmen—especially when their deep poverty is considered, and their succession of unfavorable seasons and poor crops.

But these amounts are only those which come to *our* treasury, and by no means measure the total sums expended by them for education. Indeed that cannot be known. But the recent Report of the Bureau's Superintendent gives $65,319 as the amount paid by the Freedmen in six months *for tuition alone!* It also reports 364 *school buildings* owned by the Freedmen!

How much these people pay as *taxes* for schools, how much they give in donations of food, fuel, and labor cannot be known. But enough is known to give an answer to the old taunt, "they can't take care of themselves."

THE WORLD MOVES.

Three recent events furnish momentous evidence of the world's progress: the overtures of China for intercourse with the outside nations; the speech of the Sultan of Turkey announcing reform on European models; and

last, though not least, the rejection of the Concordat by the Emperor of Austria. This rejection is the harbinger of Austria's emancipation from the Papacy. The Emperor tells the Pope that the nation must yield to the progress of the age, by establishing schools and granting religious toleration, even if it costs that separation. This is only another way of admitting that it was not the needle gun, but common schools and protestantism that has given Prussia her vast superiority over her ancient rival.

MEXICO.

This unhappy country cannot govern itself. The joke of the press is still repeated that only two or three revolts are announced by each mail; and this must continue, 'till Mexico has common schools and protestantism.

European interference in Mexican affairs has failed, for Europe is too far off and has no institutions to offer suited to a people that have been democratic, in name at least, for nearly half a century

Annexation to the United States by armed force and in the interests of slavery, was alike a failure, for it was in violation of the moral sense of both nations. But now that slavery is dead, annexation may become the duty of the United States, and the only safety of Mexico. Force will not be required. Negotiation will secure the assent of Europe, and the offer of annexation to Mexico would at once find supporters there, and in the end adoption.

NATIONAL RESPONSIBILITY.

It is not vanity in Americans to claim that our free institutions move the world. Our example is cited everywhere abroad; the theory of Republicanism pleases the fancy and challenges the approval of reason; our prosperous history of nearly a century silences objections; and our success against rebellion, evincing the stability and power of a popular government, compels the respect of the nations.

America owes a vast responsibility to the word. To us is committed an experiment for the benefit of all mankind. The problem of popular government is not the only one to be solved, but also that of the harmony of races, and the elevation of degraded and ignorant masses. The test, *the experimentum crucis*, with us now, is the elevation of the negro population, and the possibility of fraternizing them with our other diverse nationalities in the exercise of popular rights and political power. This experiment requires more skill than mere politicians or even statesmen possess. Christianity, with its wisdom, its elevating and harmonizing power, can alone insure complete success.

Lands for the Freedmen.

In the last number of the "Missionary" we published a letter from Mr. Henry M. Kinney, proposing the formation of a company with a capital of $10,000 to be expended for lands in the South to be sold to the Freedmen, in small lots, at double cost, on five years time, two years without interest—the stock to be repaid in five years, and the profits to be given to the school fund for the States in which the lands are located. Mr. Kinney will take $100 of the stock.

Soon after the publication of this proposal, we received a letter from Mr. Elisha Hathaway, of Bristol, R. I., offering to take $1000 of the stock, and to give $50 towards the expense of raising the rest of the $10,000. Mr. Kinney also writes again, saying, among other things:

"Therefore I propose to raise the money by subscription and put it in the treasury of the American Missionary Association, to be invested by them in lands, surveyed, sold and managed in their discretion, according to the aforesaid plan. They have now the educational and moral culture of the Freedmen under their charge, and *why not take the rest?* Their experience qualifies them for this position."

To this proposal we have a few words to say:

1. We offer our "Missionary" as a medium for the discussion of the subject, taking a hand in it ourselves, and reserving the right to condense long letters.

2. Our treasurer can receive the money (he has room for it yet), and our superintendents are perhaps better qualified to buy and sell and care for the lands than any other set of men in the country. They are honest, would do the work for nothing, and know all about the people and the lands in their districts.

3. The title of the lands should be given to the buyers only on the payment of the last installment.

4. We are not willing to obligate the Association to repay the amount at the end of the five years. We know the lands will sell, and we think that in five years they will be paid for; if not they will revert, to be sold again; but as the Association, according to the plan, derives no profit from the operation, while the stockholders are to receive their own again, with three year's interest, why should not they take the slight risk, if we do the work?

While writing the above, another contribution to the discussion of the subject, both practical and theoretical, has come to hand. A lady in Massachusetts proposes to *give* the Association $1,000 to be invested by it in lands to be sold to the Freedmen who can put up little houses, and when paid for, to be re-invested in other lands which shall be sold in like manner, and thus serve as a perpetual blessing to the people.

Go on friends. The subject is not exhausted. But in our zeal for lands, let us not forget education and religious instruction, without which lands will be of little avail to the Freedmen.

THE AMENDE HONORABLE.

In publishing the communication referred to below, we failed to notice the inaccuracy mentioned. We, therefore, give place to the correction made by the *Morning Star.*

"MISTAKEN. — Rev. C. L. Woodworth, giving an account in the *Congregationalist and Recorder*, of the condition and prospects of Congregationalism in the south, remarks:"

"It took four or five years to accomplish these results. But, at last, the blacks see that those who have labored with them so long and unselfishly cannot be bad people. They are learning, too, that of all the denominations, Congregationalism alone never owned, nor sold a slave."

"This last statement is not only incorrect, but it also evinces a gross ignorance, on the part of the writer, of the nature of the conflict waged for thirty years prior to the overthrow of slavery. In addition to the Congregationalists, the Free Baptists, the Unitarians, the Wesleyan Methodists, the Quakers and other denominations which we might mention, have never held property in slaves. The position of the Congregationalists during the struggle was by no means in the foreground."

OUR BOSTON ANNIVERSARY.

[We compile from the Boston papers, a full account of this excellent meeting.]

PRELIMINARY EXERCISES AND ADDRESSES.

AMERICAN MISSIONARY ASSOCIATION.

The floor and chief gallery seats of the Tremont Temple were crowded this morning with those who gathered to witness the proceedings connected with the public meeting of the above

Association. Rev. Dr. Kirk presided, and a chapter of the Bible was read and prayer offered by Rev. J. O. Means, of Dorchester.

Rev. C. L. Woodworth, the New England Secretary, made the annual statement, giving the substance of the annual report.

He began with a reference to the time when, six years ago, the first schools were established at Fortress Monroe, and to the prejudices which exist against the colored people. He had traveled through the Southern States and he considered the condition of affairs there, on the part of the late Confederacy, as appalling. A Confederate officer had told him that six millions of people had registered their vow in heaven to cherish forever the lost cause. The Catholic Church was to spend $600,000 in gold in the South, this year, to make proselytes; and rebels and Catholics would work together for the overthrow of American institutions. There was an element of hope at the South, in the four millions of blacks, who were all loyal, and to this the Association addressed itself.

THE STATEMENT.

The Association has six Foreign Missions; in Africa, Siam, the Sandwich Islands, the West Indies, and among the Indians of the Northwest. For the last six years it has devoted its main efforts to the Freedmen. It has in that time expended for them more than $700,000 in cash, and furnished more than $350,000 worth of clothing and supplies; it has instructed in its various schools, between 60,000 and 70,000 persons, and has endeavored to imbue all its efforts with the knowledge and spirit of Christ.

In the current fiscal year, it has sent to the South 479 missionaries and teachers; and the support of all departments of its labors will require, for the year, about $400,000. The success of the work has been remarkable. The constantly increasing demand for more missionaries and teachers, has necessitated an expenditure greater than its current resources, and they yet call importunately, almost imperatively, for still larger resources and expenditures.

Its schools have been the harbinger of a common school system at the South. One of its Superintendents has been elected Superintendent of Education in North Carolina. Another, and he a colored man, has been elected Secretary of State of South Carolina; and, where its schools have been most numerous, the States have advanced most rapidly towards the legal establishment of common schools. But these alone will not educate the Freedmen. The appetite for knowledge grows by what it feeds upon. The advancement of the pupils, and their honest ambition to be teachers of their own race, create a call for normal and training schools, and the Association, by the aid of liberal donors, and of the Freedmen's Bureau, is meeting this demand. It has come into possession of lands and buildings for this purpose that are superior to anything of the kind in the South.

In Charleston, S. C., its Normal School building will accommodate 300 pupils. Its Emerson School, in Mobile, before the war cost at gold prices, $32,000, and is a most imposing and eligibly located building. The Fisk University, at Nashville, will accommodate over 1,200 pupils, and embraces Preparatory, Normal, and Collegiate Departments. At Hampton, Va., it has commodious buildings, and one hundred acres of land, and proposes to furnish labor and the means of partial support to its pupils, who need every facility to reach the much coveted education. The Association has similar institutions under its care at Beaufort and Raleigh, N. C.; Beaufort, S. C.; Savannah, Macon, and Atlanta, Ga.; Chattanooga and Memphis, Tenn.; Talladega, Ala.; Louisville and Berea, Ky. Means are greatly needed to furnish these buildings with more teachers, and more adequate apparatus; and, above all, to plant similar institutions in other places.

The religious efforts of the Association have infused their leaven through all its labors. It has clothed the naked, and cheered the suffering, in the name of Christ; and has led the people to such a knowledge of practical religion, as they could not obtain in the olden times of slavery.

The auspicious time for the formation of churches among them on the basis of intelli-

gent and active piety, free from the mere emotionalism of the past, has come. Already the Association has under its care such churches, at Charleston, S. C.; Atlanta and Macon, Ga.; Chattanooga, Nashville, and Memphis, Tenn.; Talladega and Selma, Ala.; Camp Nelson and Berea, Ky., and elsewhere.

It is expected that similar organizations will soon be formed at ten other important places. These churches may be small at the outset, but under God they must and will increase, and become a power for good among both the colored people and the whites.

The Association contemplates its past labors with gratitude, and with hope for the future. Its efforts were begun with faith in God and humanity—they were consecrated with prayer to Christ—they have been blessed with a large number of revivals, and bedewed with the influences of the Spirit—and they must bear fruit to the glory of God, the salvation of these people, and the welfare of the country.

THE SPEECHES.

Rev. E. P. Smith, of New York, was announced, and spoke of the uncertain and fluctuating condition of affairs at the South, which was affected by every telegram from Washington. The whites are bitter in the extreme, and since the colored people have dared to vote, the bitterness has been increased.

"Nigger" is the common term, and if a man uses the word "colored" he is at once known to have come from the North. He heard one landlady say in the presence of her boarders that she'd like to board the niggers for ten cents a day, and the feeling is with many that every colored man should be starved or shot.

He illustrated the wonderful eagerness of the colored people to learn, and said he believed the prompt way in which advantage had been taken of this eagerness had, in three years past, given us fifty years of progress.

It will be the old colored men and women and the children who will decorate the patriot graves in the South next Saturday, and no white hand will strew flowers on the 14,000 graves he saw at Andersonville last week.

Rev. E. Cutler, D. D., the next speaker, regarded the colored population of the United States as the great evangelizers of Africa. He showed that they were by nature fitted for that climate, and that the Africans would more readily take instructions from people of their own color. In educating the Freedmen of the South, this Association was not only effecting a great result for this country, but leading on to the time when Ethiopa shall stretch out her hands unto God.

Its joint work of educating and Christianizing elicted general interest, and the day was not far distant when its receipts would be larger than those of any other mission body in America.

Rev. E. A. Ware, superintendent under the Freedmen's Bureau of Schools in Georgia, made the next speech. The Bureau did not furnish teachers, but only school rooms, and out of 140 or 150 teachers in Georgia, about two-thirds were from this Association.

Hundreds of letters from all parts of the State poured in upon him at the beginning of the year, asking for schools, and many colored people left their homes in the country and gathered to the towns, living almost any way to get an education.

The colored townsmen did all they could do to aid these pilgrims to the fountains of knowledge. The teachers have been very busy, and their schools have been large, and the progress of the pupils, under all disadvantages, has been wonderful.

The great effort has been to establish, not a few schools, but a regular free school system. Some of the city schools, one in Macon in particular,

were as good as any that could be found in the United States, considering the time they have been in operation.

Rev. M. M. G. Dana, of Norwich, Ct., showed that the Association was emphatically engaged in the Master's work. It was a noble work, and had been carried on to a magnificent extent. A fifth of all the children of colored men had been gathered into schools in the South, and these schools, so long dependent on our help, would eventually be supported by the States. When all these schools are taken off our hands, there would still be a great duty before us in careing for the *Normal* schools. There are some of these now in existence, and they are to give us the teachers we want—educated colored men and women to teach the Freedmen.

MAIL BAG—ALBUM OF GREENBACKS.

Secretary Woodworth exhibited an album of greenbacks made up by the Phillips Church and Sabbath school of Watertown, Mass., designated the "Southern Mail Bag," and containing nearly $200 for the Freedmen.

The proceedings closed at one o'clock with a doxology, and the benediction by the President, Rev. Dr. E. N Kirk, of Boston.

RELIGIOUS EFFORTS FOR THE FREEDMEN.

A PRECIOUS REVIVAL.

EVIDENCE OF GOD'S PRESENCE.

Since the last week in February, we have been walking under the shadow of God's presence, and have heard almost every day the anxious inquiry of those who were seeking the way of life. The interest first manifested itself by the seriousness of some of the scholars in school, and in requests by them that their teacher would hold little meetings for prayer. General meetings were soon called for, and soon extra preaching seemed to be required, and so, for weeks the people gathered almost every evening in the chapel, eager to hear of the great salvation. Sometimes as many as fifty would respond to an invitation to remain for personal conversation.

NO UNUSUAL EXCITEMENT.

Although the feeling was so deep and so general, it did not manifest itself by any unusual excitement. There was no shouting or groaning, hardly a sob was ever heard in the public assembly, but earnest attention given to every method of presenting the Word—attention that was almost startling in its intensity; and the silent tear rolling down faces that still bore the lines and scars that slavery had made, testified to the sincerity and power of the feelings that swayed the minds of the people. It was manifestly the work of the Spirit of God, and all hearts were made solemn by His presence.

NO UNFAVORABLE REACTION.

And as there was no undue excitement there has been no reaction, and the interest is still manifesting itself, not in such a marked degree as weeks ago, but just as clearly the work of God, and almost as fruitful in good results. Some extra meetings are now dispensed with, but the regular services of the Sabbath and three prayer meetings each week, besides those held for the schools, of which there are five each week, are all well attended and much enjoyed.

BLESSED RESULTS.

It is difficult to form an estimate of the results thus far secured. Only some of the most tangible can be noted. The attendance upon public worship has steadily in-

creased, and is becoming more constant and regular. The Sabbath-school has increased until it numbers more than 450 members, instead of 150, which it had last Fall. There have been additions to the Church at each Monthly Communion Session this year, and the Church, which was composed of 11 members Jan. 1st, now numbers 43, with several propounded for admission.

The largest addition at one time, was on the 19th of April, when *eighteen* stood up to profess their faith in Christ. Of this number, *thirteen* were young men—the flower of the school, —and, as it was the first fruits of a precious harvest, it was very joyful, and a day long to be remembered.

Last Sabbath 9 were received, and on the 2nd Sabbath in June we hope to welcome to our number as many more. Some of the converts have united with other churches, and others have been advised to wait a little while before making a public profession of faith.

There have been some who promised well but soon turned back, but the number is small, and the ratio to the whole number is not larger than is found in seasons of interest in older churches at the North. Living for many weeks as we have under such influences, you can well understand how glad our hearts have been made and with what hope we continued our efforts in this intensely interesting field.

RELIGION AND EDUCATION INSEPARABLE.

The wisdom of the policy the A. M. A. is pursuing with reference to its directly religious efforts, is amply vindicated by our experience in the religious work at this post. It has been so allied to the work of education, that each facilitates and promotes the other, and the religious work is placed in the line of regular, natural *growth*. It will be a joyful day for our State, when we see similar religious privileges enjoyed at four or five other central localities. There seems to be nothing lacking in this field, save the means and men of the right stamp, to prosecute the work to a glorious success.

THE WIDENING AND INVITING FIELD.

The field is certainly open and inviting, and promises larger and more immediate returns than any Mission field of this generation.

I have often wished it were possible to show the good people of the North the sights that might be seen on one Sabbath day in our little chapel. I am sure there would be thereafter no lack of funds in the treasury of the Lord to prosecute this work to a glorious success. The Christian people of the great, rich North, must hear the call of the Master, for these "little ones" of His, reinforced as it is by the call of patriotism and humanity.

The opportunity for another enterprise like this in this City in a new settlement is very promising; but unless soon improved will pass away. We need a great deal of help to assist in laying well the foundation of the new Reconstructed Society in this great State.

CHEERING PROSPECTS.

Our schools are full and very prosperous; our religious work is full of encouraging features; the State is just about to resume its place in the Union; the sky is bright with hope for the future; the Lord is working for us! May we not look for a great accession to our resources next year? Will you not have special remembrance of this work in Atlanta, at your meetings for prayer, that the Lord may give us yet richer blessings and display more and more His saving power.

FORMATION OF A CHURCH.

GREAT CHANGE---A CONGREGATIONAL CHURCH, INSTEAD OF ANDERSONVILLE PRISON—GOOD BEGINNING—BRIGHT PROSPECTS.

ANDERSONVILLE, GA.

An event of historic importance, no doubt, to the Church of Christ, has just taken place at Andersonville. It may be small in the eyes of men—it was quietly done—but on Sabbath, the last day of May, a few earnest disciples of Jesus were in that place organized into a Congregational church. The public services were peculiarly interesting and impressive, and this little church, full of faith and of the Holy Ghost, took its first steps toward its bright future.

If ever a church was built altogether upon the only foundation Christ Jesus; if ever a church took its first steps in the very atmosphere of faith and prayer, and seemed to have, as its crown of glory, the halo of God's blessing, it seems that this church is the one.

While the council was in session, our hearts were wonderfully up-lifted; Jesus seemed to be sitting with us, and we seemed to be breathing the very air of Heaven. And these words are *not* too strong to express what we thought and felt.

I do not know of a more interesting or promising field of labor than this, open to the A. M. A. On Sunday, with another colored meeting held within hearing of our own, we had an audienee of nearly two hundred, and Miss Battey told me that an earnest preacher might hope to hold about such an audience. Those noble lady teachers have, through the grace of God, accomplished wonders; but is not God calling you to strengthen their hands?

Arrangements will be made for maintaining public worship, and the S. S. during vacation. Perhaps one of the members will occasionally read a sermon.

THE DISCOVERED CHURCH.

In the May number of the "*Missionary*" we gave a brief sketch of a Congregational church, more than a hundred years old, which Rev. Giles Pease, our Missionary, found in Georgia. We publish below, from the same pen, some farther particulars of that interesting church and people.

The Church was organized in Dorchester, Mass., in 1695. Dec. 5th, of that year, they embarked with their pastor for a place on the Ashley river, 18 miles above Charleston, S. C. After a long experience of the unhealthiness of that locality, in 1752 they projected and began a settlement in Georgia; to which the church and pastor soon removed. The place of their settlement they called "MIDWAY," because of its supposed equal distance from the Ogeechee and Ottamaha rivers.

Without relating many incidents of deep interest in her history, in colonial times—her foremost position in the cause of Liberty, on which account the Legislature gave the settlement the name of LIBERTY COUNTY—I would state, generally, that the influence for good of the MIDWAY Church, throughout the State of Georgia, in all her resolutions and interests, has been proverbial, and has been felt to an extent vastly beyond that of any other body of men in proportion to their number.

A minister of the Meth. Epis. Ch., in McIntosh Co., and a native of Georgia, and once a soldier in the rebel army, volunteered this testimony:

"The Congregational church of Midway is the most remarkable organization in the State of Georgia. It has done more for the cause of Education and Religion than any church of any other denomination, TEN TIMES OVER.

I hope it will not be suffered to die, because of its prominent connection with the historic events and interests of the State, in the past."

A prominent member of the Midway church testifies: "It has been ascertained that the Midway church has educated more men for the Gospel ministry, (considerably above one hundred in number,) than all the Presbyterian churches in Georgia—that it has educated above SEVEN HUNDRED TEACHERS, a proportional number for the honored professions of *Law*, Medicine, &c., &c."

The church had about five hundred colored persons in her membership, who were slaves, and for whose instruction they employed a special pastor, who instructed them orally (as far as the law allowed,) in the doctrines and duties of the Gospel.

If the right sort of a man (white,) could be obtained, it is possible that one pastor would suffice for both portions of the church for a time. But *ultimately* it is probable two pastors will be required.

The colored portion of the church, numbering about FOUR HUNDRED NOW ON THE GROUND, are far superior, in intelligence, to the generality of ex-slaves in other sections of the State.

ROMANISM IN THE SOUTH.

A correspondent of the Chicago *Evening Journal*, writing from Baltimore, says that the Catholics of that city are making great progress in securing to their Church the adhesion of the colored people of the South. He says:

That progress is already manifest. The tide is setting with considerable volume towards the Catholic Church among the freed people of the South. Hitherto they have been, to the extent of a very large majority, divided between the Baptists and Methodists. I am convinced now that these great denominations will have to be alert and active, or the sceptre they have so long and beneficially swayed over these people will be materially weakened, if not ultimately destroyed. The Catholics are determined to sway the sceptre, and they may do it one of these days, before the Protestant world are even fully advised of their undertaking it. While our preachers are breaking dialectic lances with one another in the "*Ecce Homo*" controversy, the priests of the Papacy are fleeing hither and thither at the dictum of his Holiness, whispering one to the other *Ecce Negro!*

He then proceeds to give a report of a recent conversation he had with a negro, himself a Protestant, but whose wife and children were Roman Catholics, in whish the following significant passage occurs:

Are you a Catholic?

No, sir, but my wife and children are members of St. Joseph's. I attend there sometimes, and see the priest often, and that's how it is I know something of what's going on.

Do they make any distinctions between the white and colored communicants?

No, sir, I have seen them sitting together in the pews and I heard the priest of St. Joseph's say in the pulpit: "God made no distinction, and the church cannot. All here are equal. Whatever may be the distinctions recognized in social life, the church is no respecter of persons. Those who do not like this arrangement can go away."

Do your children go to a Catholic school?

Yes, sir.

It is a colored school, I suppose?

Yes, sir; but I could send them to a white Catholic school if I wanted to. We have separate schools, but it's our own choice.

Does the church look after your poor?

Indeed they do, sir. Not a Catholic colored man, woman or child is allowed to suffer. Every want is soon supplied. They are very attentive. The "Sisters" will help our little girl with her sewing, and the priest is very well-mannered to me.

Then you think the Catholics will win a good many of your people?

I have no doubt of it, sir. You can't blame us for going where we're treated best, and we could'nt ask any better treatment than we get from the Catholics. It is a very different sort of treatment than what we have received from the white people heretofore.—*Jersey City Times.*

CHILDREN'S DEPARTMENT.

UP.

The oak-tree's boughs once touched the grass;
But every year they grew
A little farther from the ground,
And nearer towards the blue.

So live that you each year may be,
While time glides softly by,
A little farther from the earth,
And nearer to the sky.

[From the Evangelist.]

A LETTER FROM A LITTLE BLACK BOY.

[A good pastor in Michigan, sending us an account of a revival in his church, sends along with it a letter that came to his Sunday School from a poor black boy way down South, and which we are sure, will interest very much the little readers of THE EVANGELIST. He says: "Accompanying this note is a copy of a letter from a little black boy in one of the Freedmen's schools in Alabama, addressed to my Sunday School. Miss Ruckman, a teacher there, who went from our church, says that 'it is expressed just as he said it,' without any suggestions from others. Thinking it might fit a nook on the Children's page, and interest many more besides those who have already heard it, I send a copy to you."]

TRINITY SCHOOL, Athens, Ala., Feb. 24th, 1868.

Dear Children:—Miss Ruckman* asked me to write a letter to you. I am a little black boy. I don't suppose I'll ever be white. I'm free, though. My mother is dead, my father went off with the Yankees. I lived in the camps one year with the Yankee soldiers. I used to dance around the camp for sugar and bread:

"Dey gives me hard tack,
Tougher as a rack.
It almost break my jaw."

When I left the camp, I went to live with Aunt Mary. She beat me, and knocked me about, and almost put out my eye. One time they beat me very bad, and tied me to the fence to keep the chickens off the garden. I untied the string and *runned* away, and now I has a nice home with Miss W. She teaches me to be good; and I am trying to be the best boy in the world.

I have learned to pray and read the Bible. I recite my Sunday School lesson with the big class. I am going to be a minister, and preach the Gospel; and I am going to do my work well. I am going to have good sense. I am going to be *energetic*, too!

I had some Christmas presents, and I've got them yet. I pick up chips, and learn my lessons, and read the paper. I have read through the First Reader and the Second Reader, and now I am in the third Reader, and I study Geography. I have very nice clothes, with pockets in them; and I eat with a fork. I used to sit on the floor and eat with my fingers, and get grease and molasses all over myself. I didn't have any apron then, nor any manners, nor anything to eat hardly. Now I have everything nice, and I try very hard to be a nice boy. I am a temperance boy. I don't drink any rum, and I never will. I make temperance speeches, too; and Miss Ruckman is teaching me a song about,

"These temperance folks do crowd us so awfully."

I shall sing it at the exhibition next Summer. I played on the melodeon three times, and

"I want to be an angel,
And have a harp within my hand."

Do you sing

"Beautiful land of rest?"

I sing it every day.

I am quick to duty, up and at it. I walk very still, I do what is told me, and do it cheerfully. I learn Latin, too, when Miss W's. class recites their lesson: *Ille, illa, illud. Sum, esse, fui. Rego, regere, rexi, rectum!* "The verb must agree with its subject in number and person." I shall study Latin, I think, before I preach, and history too. History tells about George Washington, who never told a lie; and Abraham Lincoln, who made us free; but Miss W. says 'twas God though.

I go to bed early, and I always pray before I go to bed. I love to pray. When I didn't live here, I didn't have any prayers, then I had whippings. But I like praying a good deal the best, don't you? I hope you pray every day, and every night before you go to bed, and think all about what you have done. Jesus hears me when I pray, and He loves me, too. Do you love Jesus? He is good and blessed, and he wants you to love him.

Perhaps I shall get on the cars some time and come to see you. Would you speak to a black boy? I shall be six years old next May. I will now close my letter.

GEORGE WELLS

*A Teacher from the A. M. A.

For the American Missionary.

A WORD IN THE EAR OF OLD ABOLITIONISTS.

Permit one of the number to breathe a word into the ears of his brethren.

Dear Brethren:

For a long thirty years have we labored and prayed, petitioned earthly law-making powers, and voted, yea, and finally with others marched up to the cannon's mouth, or sent our younger brothers and sons to endure the perils of war, *all, all* that slavery might die, and man be free, and our country saved. Many noble ones have fallen, during these thirty years of moral conflict. They are not, for God took them. Let us ever remember those eminent men, who so heroically contended, amid persecution, for the equal rights of man.

There is one monument that we may erect to their memory; one way by which we may especially honor them. It is to rally round the Freedmen, do what we can for them in our day, and leave a legacy for them when we depart. A Christian lady has of late given the American Missionary Association $200 in honor of her dead husband, who had, while living, a warm sympathy for the slave. How many of those sainted dead might rejoice, if others would go and do likewise.

Old abolitionists who have well considered human rights and firmly taken their position, who have prayed and labored for slavery's overthrow till they have seen the shackles fall, may well rejoice, but must not now cease doing. We ought rather to take courage, and double our diligence to complete the work.

Brethren,—The American Missionary Association is a child of our own. It has ever advocated our principles. We rejoice in the good it has accomplished, we look forward with fond hope, expecting a bright future. Let us, *one and all*, leave a legacy for it, to carry forward its good work when we are dead and gone. Most of the old Abolitionists are quite advanced in life; they are dropping away. Soon we shall all be gone. But we can, probably all, do something, and some may do much. Let each then by a "Will," timely made, liberally remember this society and its noble work of elevating the Freedmen, and preaching to them the everlasting Gospel. If any have made their wills without remembering this Association, will they change them? To what better use, brethren and sisters, can we put our possessions? May we not do justice to relatives, and also honor God in this way? Yea, may it not increase our happiness in heaven, if we are permitted to see our property consecrated to God and humanity, doing good on earth? Thus may we not also make to ourselves friends of the mammon of unrighteousness, that when we fail, they may receive us into everlasting habitations.

AN OLD ABOLITIONIST.

RECEIPTS IN MAY, 1868.

MAINE.

Bangor. First Cong. Ch. *for a Teacher*...	$ 40 65
Brewer. First Cong. Ch.	10 68
Ellsworth. Mrs. L. T. Phelps, $15; Mrs. Wm. Black, $2.	17 00
Gray. Cong. Ch.	5 00
Holden. "Old Man".	4 00
Winterport. Ezra Martin.	30 00

NEW HAMPSHIRE.

Acworth. Cong. Ch.	26 39
Amherst. Lu her Melendy, Lucinda K. Melendy, and Eliza Kenny, $10 ea.	30 00
Auburn. Cong. Ch. to const. DEA. JACOB BUSHNELL, L. M.	30 00
Bennington. Cong. Ch.	15 00
Campton. Cong Ch. (add'l).	4 00
Candia. Cong. Ch. $42 25; Geo. B. Brown, $5.	47 25
Dublin. Miss A. Morse.	10 00
East Franklin. Union Congregation.	10 75
Epsom. Cong. Ch.	7 50
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Brattleborough. Cong. Ch.	58 07
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Chittenden. Cong. Ch, $7 46; Wesleyan M. Soc. $2 54.	10 00
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Enosburgh. WIDOW M. STEBBINS, to const. herself L. M.	30 00
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Johnson. Robert Holmes.	1 00
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Peacham. Cong. Ch 43 25
Pittsford. Cong. Ch. $98, and Sab. Sch. $35; Meth. Epis. Ch. $3 05 ..... 136 05
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South Newbury. J. Abbott, $14; C. W. Eastman, $1 ..... 15 00
Springfield. J. Whitcomb 3 00
Truro. Sab. Sch. Scholar 2 00
Wardsborough. C. D. W 50
West Brattleborough. Cong. S. S. 7 25
West Westminster. Cong. Ch 25 00
West Rutland, Cong. Ch 17 00
White River. Cong. Ch 25 00
Windham. "A Friend" 5 00
Windsor. Cong. Ch 62 18

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Denuis. Nathan Howes 5 00
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Essex. First Cong. Ch 12 00
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North Hadley. Cong. S. S 784 82
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LaCrosse. Cong Ch. (in part) 45 00
Mauston. Union Coll. (in part) 12 00
New Lisbon. Presb. Ch. and Others (in part) 15 00
Pewaukee. Cong. and Bapt. Ch's (in part) 27 00
Rosendale. Cong. Ch. (addl) 17 00
Sparta. Cong. Ch. and Others (in part... 40 00
Tafton. Cong. Ch. 12 25
Tomah. Bapt. Ch. and Others 3 55
Trempeleau. Cong. Church (addl) $16; Wellington School House (addl) $1 25, 17 25
West Rosendale and Springvale. Independent Ch. (addl) 55 00
Windsor. Cong. Ch. (addl) 75

MICHIGAN.

Benzonia. Cong. Ch. 20 00
Cedar Springs. "Friends," 75
Ceresco. "Friends," 7 00
Easton. Noble Strong 5 00
Gaines. United Brethren 12 00
Grattan. "Friends," 32 00
Greenville. M. Rutan, $50; Cong. Ch., $25 90; Others, $59 50 ..... 135 40
Irving Mills. A. Hubbard, $6; D. B. Pratt and Rev. G. Brown, $5 ea.; others $8 50 ..... 24 50
LeRoy. Geo. Graves, $3; E. Richards, $1. 4 00
Middleville. "Friends," 5 50
Mattison. "Friends," 2 00
Otisco. R. Ellis 1 00
Pewamo. A. Rosekrans, $2 50; J. Norwood, $1 ..... 3 50
Portland. Benjamin D. Weld, $20; H. B. Pratt, C. J. Warren, L. A. Smith, M. B. Beers, L. Haladay, W. Root and R. Hopkinson, $5 ea.; A. Thompson, $4; Others, $42 10 ..... 101 10
Sebewa. O. O. Wyman, John Friend and Wm. Metcalf, $5 ea. 15 00
Vermontville. W. J. SQUIER, $20; bal. to const. himself, L. M.; D. A. Brinkerhoof and Simeon McColter, $5 ea. 30 00

Total, ... $19,497 22

W. E. WHITING,
Asst. Treas.